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ESSAY

ON THE

WANTS OF THE WORLD,

AND

THE WAY TO RELIEVE THEM.



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THE
WANTS OF THE WORLD, &c.

It was in view of the multitudes on every side, who had none to feed them with spiritual food, and to direct them in the way in which they should go, and were famished and wandering as sheep without a shepherd, that our Saviour, moved with compassion, said to his disciples, "*The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.*"

The moral aspect of the world generally, and of every large section of the inhabited world in particular, makes now as strong an appeal to the compassions of Christ, as did once the exhibition which he saw around him, as he travelled through the land, that was the scene of his personal ministry. Which ever way the eye of the observer is directed, and at whatever distance it rests; whether he look northward or southward, to the east or to the west; whether he contract his field of vision to the neighbourhood in which he lives, or enlarge it to embrace the entire earth, he sees the same painful and pitiable sight, which every district of Palestine pre-

sented to the eye of the Redeemer. He sees vast multitudes of human beings, in the impressively figurative language of the Saviour "scattered abroad as sheep having no shepherd." He beholds the empire of truth and righteousness occupying only here and there a spot of the peopled globe, while all the immense remainder appertains to the dominions of error and ignorance, with which impiety and immorality, vice and crime, reign together as their inseparable co-partners. He perceives by far the more numerous part of the great family of man, making the brief pilgrimage of life, under every possible disadvantage; without any cultivation of their minds; without any restraint on their passions; without any exercise of the best affections of the heart; without civilization and a knowledge of the practical sciences, and useful arts of life; without domestic happiness; and in short, an almost utter destitution of whatsoever gives value to existence, and makes this mortal career either honourable or happy.

The statement might be illustrated and confirmed by apposite facts, but it is to be presumed that you are familiar with them, and indeed this is one of those few propositions to which, it is believed, the discordant minds of men of necessity yield their unanimous assent.

My object now is not to cover so large a field as this. It is true, there is a dearth of every kind of knowledge, a famine of every kind of intellectual food, a deplorable lack of the means of every species of improvement, very extensive in the world; but it is to one particular

kind of destitution that I would at this time direct your attention. I say, then, that there is an incalculable number of intelligent and immortal beings, on their way by death to the judgment seat and the eternal world, who are destitute of the most important knowledge, and of the only effectual means of moral improvement. They have no correct notions of the character of God. They are ignorant of themselves. They are unacquainted with any way of salvation. They know not—whether from an unwillingness to know, or an impossibility of knowing it, matters not—the details of their duty to their Creator and their fellow-creatures. They have no knowledge of the only balm of life, and the only alleviation of death. They do but *conjecture* the immortality of the soul. They are ignorant or unmindful of their accountability to God. They are unacquainted with or uninfluenced by the most effectual motives to right and virtuous action. They know not the fact that there exists a revelation from God, or, if aware of the fact, are not informed of its contents. They receive no representation of them, or they receive a misrepresentation of them. The name of Christ they have never heard, or they have only heard it. They know not that there is a Holy Ghost, or they are ignorant of his offices, and of the way of obtaining his gracious influence. They have never had the Gospel preached to them, or they have ceased to have it, or they have it at such distant intervals, and in such a manner, that it is of little or no benefit to them. Such is, in brief, their condition. I have purposely made the statement so as not merely to

embrace the Pagan world, but to comprehend multitudes within the limits of Christendom, and many in our own land. Will it not be acknowledged, that those who answer to this description are destitute of the most important information, and of the most valuable moral advantages; and can it be denied that a very large majority of the millions that are going to the grave, and to the retrIBUTions that are beyond it, do, in the main, answer to this description? How few of the eight hundred millions that are now crossing the desert, belong to the caravan, which the column of cloud and fire goes before, and the spiritual rock follows!

But much more is implied in the assertion, "the harvest truly is plenteous," than that there are extensive moral wants existing, and many ungathered millions that are wandering as sheep without a shepherd. It is implied that there is a capacity in these necessitous individuals to receive the necessary information and advantages; that there is an ability and an opportunity to impart them; that there, is to some extent, a disposition and an expressed desire to receive them; and, in fine, that much has been done, in removing obstacles, and in preparing the way for what now remains to be done. It is only on this ground that the use of the term "harvest," in reference to the moral condition of mankind, can be justified, as that word imports the maturity of something that has long been in progress. *There is then, I affirm, a capacity of receiving.* The Pagan mind is susceptible of all the illumination which the Christian enjoys. The heathen heart is as convertible as any

other. Why else was the order issued to preach the Gospel to every creature, and the obligation imposed on the Church to disciple all the nations? There is no soul in the body so far gone in error, so besotted by ignorance, so degraded by vice, so abandoned, as to be incapable of being enlightened by the truth and of being influenced by the principles and motives of the Gospel, in the hand and under the ministrations of the Spirit. The Hindoo of the lowest caste, and even the Hottentot, lower than he, and last upon the human scale, has been raised up from his degradation, and been made to sit in heavenly places in Christ Jesus.

There is also an ability and opportunity to impart. There is money, and there are men, and there are means of communicating with every country, and almost with every creature on the face of the earth. The world was never so wealthy, mankind were never so enterprising, and the facilities of intercourse between man and man have been increased beyond what it was once thought they could be. The Church has never had it in her power to discharge her responsibilities to the world, with anything like the ease and cheapness with which she can do it now. The practicability of the conversion of the world need no longer be a problem with the most sceptical. Conceive the difficulties that must have stood in the way of conveying the Gospel from Palestine to Britain in the days of the apostles, the time that must have been occupied, the dangers encountered, the self-denial endured; and yet it was done, and, peradventure, before the death of Paul. What want we but the same

constraining love in our hearts to convey it to every land? If, with all the disadvantages of that age, its sound went forth in all the earth, and its words to the end of the world, is there any insurmountable difficulty in making it extend as far now? What section of the world is not more accessible to us now, than Britain was then? There is scarcely a human soul that can now be said to be absolutely out of our reach. A single Christian may now literally make his benevolence to be felt to the very ends of the earth. His prayers could always embrace the whole human family. His influence may now raise up a missionary that shall erect the standard of the cross on the most distant shore: and his donation place a Bible, translated into his own proper tongue, into the hands of the most remote man.

There is to some, indeed, to a very great extent, a disposition to receive. The success of missions, and the welcome of missionaries, both domestic and foreign, prove this uncontestedly. There is desire, as well as want. From every quarter, particularly of our own land, the call for teachers of religion is distinct and loud. They who preside over the theological training of youth, receive, if I mistake not, applications of this kind, at least tenfold more than they can supply. The issues of Bible Societies are inadequate to the demands for the Bible; and it is gratefully received in many cases, even by those whose creed seems to dispense with it as unnecessary. Where cannot a pious missionary get a hearing, and gather a people? Where can the population be found that will not receive and cherish him? Who that has travelled through our land,

has not been surprised to find how many individuals, and families, and villages, there are in all its length and breadth, whose moral state is such, that all which seems to be wanted is the labourer to thrust in the sickle and reap the ripened harvest? A multitude of facts might be adduced in proof of this alleged disposition to receive instruction. What a moral phenomenon is presented in the Sandwich Islander suing for schools, and the native African stealing spelling-books in his eagerness to learn! Is not the human mind every where waking up, and a thirst for knowledge commencing, and a spirit of inquiry going out! Now if the right direction be given to that mind, and the right answer to that inquiring spirit, all will be well; but, if otherwise, it had better have slept on.

I remark further, that *a great deal has been done, and much preparation made* for the extensive diffusion of the light and advantages of the Gospel. And here I would bring together a number of facts, which will have no other connexion with each other, than as they serve the purpose of a common illustration. The human mind is more awake on every subject than it has been wont to be. A spirit of inquiry and investigation has come in the place of unquestioning submission to dictation. This is a fact that is very much in favour of the Gospel, for it appeals to the wakeful, and it courts inquiry. Within the last half century, a most important experiment has been made. Infidelity, as a substitute for Christianity, has been fairly tried, and found utterly wanting; and there is less danger now of any general

return to that chief of the refuges of lies. There has, in some parts of our own country, and in some of the continental kingdoms of Europe, where error has long had the dominion, an extensive and powerful reaction commenced in favour of the truth. The descendant of Abraham has started of late from the stupidity of eighteen centuries, and has begun to look about him: and though he has not yet asked what he must do to be saved, yet he has asked a question which is preliminary to that. He has asked, and who that has heard of it, has not felt his soul thrilling with expectation, what his sufferings mean? He has begun to consider. It deserves also to be mentioned, that the various systems of false religion are loosening their hold on the hearts of men; and there has been one instance of an idolatrous people, before they had been visited by Christian missionaries, renouncing their idolatry, and destroying those objects of worship to which they had been immemorially devoted. The signs of the times are strongly marked, and they are unusual. The affairs of the human family seem to be just on the eve of some great moral crisis. Let the Church be upon the look-out, let her be prepared for action!

There is another class of facts, which belongs to this place. Within the last thirty-five years, more has been done by Christians for the advancement of the cause of truth and holiness, than was done in all the centuries before. The work of translating the Bible into the various languages of men, has proceeded far, and missions have gained an establishment in almost all the most im-

portant locations on the earth. There is an unwonted liberality among those who love the Lord Jesus Christ, to give of their worldly substance to multiply his triumphs, and spread the news of salvation. And never went there so many prayers into the ear of God for the speedy dawning of the latter-day glory, as ascend now; and the cloud of incense that rises is becoming more dense and more extended every day. To mention but one other fact. There never was a generation coming up the acclivity of life with such preparation for the saving influences of the Gospel, with so much knowledge and impression of its truths. It is a fact as novel as it is interesting, that in Great Britain and America alone, something like one million five hundred thousand children are receiving the benefits of Sunday School instruction. What an immense harvest are not these institutions thus ripening for the reaping! I have adduced these facts to prove, that the season of immaturity is past, and that the harvest, to a very considerable extent, at least, is already ripe. The previous labour has, in a great measure, been performed, and little now remains but to thrust in the sickle and reap. The labour that remains to be bestowed, will be more *productive* than heretofore. The same amount of talents and influence in the Ministry, if controlled by piety, is likely to accomplish more now, than it has ever been able to do in time past. The necessity for labourers is more urgent now than ever it has been before, because it is the season of harvesting. Causes have been for years and centuries past in silent operation, which have at

length brought things to a maturity, when the most active exertions are necessary to secure the fruits that have been ripening. The season of the maturity of every thing is short. The labour must be bestowed soon, or it will come too late. The crisis will have passed. The harvest will have ripened into rottenness, and not only will the labour that has been expended be so much lost, but it is to be feared that a period of greater and more extensive moral corruption will ensue.

Let it be observed, in the next place, *that the harvest of the Lord is to be reaped and gathered in by human labourers*; or, in other words, the instructions and advantages which are so much needed by mankind are mainly to be imparted by the instrumentality of men devoted to this work; “the harvest is great, but the labourers are few, *pray ye the Lord, that he will send forth labourers.*” This is the plan that God, in his wisdom and sovereignty, has adopted for the propagation of his Gospel. Why he has adopted this, and whether he might not have adopted another as effectual, are questions in which we have no concern. It is sufficient that of all the methods by which his saving truth might have been communicated and impressed, he has selected the *oral* method. It is enough that it pleases him by the foolishness of preaching to save them that believe; and that he hath committed to men the ministry of the reconciliation which is by Christ, thereby constituting them his ambassadors to negotiate between him and sinners. God has uniformly acted in pursuance of this plan. The reformations which from time to time took

place among the Jews, were brought about chiefly by the preaching and personal exertions of the prophets. Who can calculate the amount of influence that such men as Elijah, and he on whom his mantel descended, exerted among their cotemporaries! How much more deplorable would not the condition of Israel have been, humanly speaking, had it not been for the voice and example of these men of God! And the same kind of remarks might be made in reference to many others. Such was the excitement produced by the preaching of John the Baptist, that the inhabitants of Jerusalem and all Judea, and all the region round about Jordan were attracted to him; and men of every class, pharisees, publicans, and even soldiers, came inquiring of him their duty, and were baptized, confessing their sins. Does any one suppose that any *written testimony* or any *printed appeal* could have produced such effects as these? No, nothing but the *voice* of one crying in the wilderness, "prepare ye the way of the Lord," could have done it. The Lord Jesus himself made use of this method: and the commission which he gave to his Apostles, and which will remain in full force until the Gospel shall have filled the world, enjoins the *preaching* of the Gospel, and in this manner the disciplining of all nations. So the apostles understood their commission; and acting upon it, they were successful. The preaching on the day of Pentecost alone was blessed to the conversion of three thousand souls. The extensive triumphs which Jesus Christ won among the Gentiles by their apostle, were effected through the preaching of

the cross. It was not the Eunuch's reading of Isaiah, that was blessed to his conversion, but Philip's exposition and enforcement of it. Cornelius was admonished of God to send for Peter, who should *tell* him words, whereby both he and his house might be saved. The injunction might have been communicated in another way, in the vision which directed him to send for Peter; but God chose to communicate it in this way. So the Lord opened the heart of Lydia to attend unto the things that were spoken by Paul.

It may be supposed by some, that the invention of printing was intended, in the providence of God, to supersede, in a great measure, the *oral* method of communicating the Gospel. But this does not appear to be the fact. God blesses his *printed* Gospel, but he blesses his preached Gospel yet more abundantly. The *preaching* of the cross is still his unrepealed ordinance for the conversion of souls. It is found that not where there is the most general diffusion of the Bible, but where the Gospel is most frequently and faithfully preached, there is the greater number of conversions; though where this is the case, it should be observed, that there the Word of God is most extensively diffused, and most attentively read. To mention only one illustrative fact, there were in 1630, under a single sermon in Scotland, five hundred persons hopefully translated from death to life.

There *must* be labourers, then, not because the harvest of the Lord cannot be gathered in without them, but because he has determined that it shall not be. God is not *necessarily* dependent on the utterance and exer-

tions of men, but he has, in his wisdom, chosen to make himself in a manner dependent on them: in which, however, he gives up none of his sovereignty, inasmuch as he can, and does work in them both to will and to do of his own good pleasure.

It has occurred to me, that the plan which is getting into general use, of communicating all the various kinds of knowledge by *Lectures*, is an acknowledgement, on the part of men, of the wisdom of the divine appointment of preaching, as the principal means of enlightening and converting the world.

But not only must men be employed in this work—some men at least must be *devoted* to the work. It must be their sole care, their only business. They must give themselves wholly to *it*. It is a work that demands and deserves the entire time, and talents, and toil of them that are engaged in it. This seems to me to be implied in their being *labourers*, and especially in their being *harvesters*. There is no period when the husbandman is so singly and sedulously employed as in the time of harvesting. The reaping and the gathering in, occupy the whole of his time and attention, and he works longer and harder now than ever. It is necessary. The grain is ripe, and the season is brief, and he is short of hands, perhaps; and he is willing to do it. It is but a little while that he must labour: and then will come the season of safety and repose, and he shall sing the harvest home. Brethren, the harvest of souls is ripe; and it is plenteous, and the labourers are few, and the season is short. The fields are now white, but they will soon change their colour. If it is the season

of maturity now, the period of putrescence is at hand. The labourers must be multiplied, and they must *work*, and work hard. Now is the time, and they ought to be willing to do it. The Church might, with less loss and less guilt, have taken her rest in time past, and she may perhaps innocently do it to some extent in the time to come, in the sabbatic period which she is anticipating, but she may not, must not, do it now. Wo to them that are at ease in Zion now, when the call of her king is to reap and to gather in the ripened harvest!

I pass to another observation. It is, that the number of labourers employed upon the harvest of the Lord, bears a very small proportion to the extent of the harvest, and to the amount of labour that is to be performed, and that behooves to be performed immediately, "*But the labourers are few.*" At that time they were absolutely few. At no period during our Saviour's sojourn on earth, did they amount to one hundred. Besides himself, the twelve apostles, and the seventy disciples, who were they? What is the state of things now? The labourers are numerically many. But some of them are unfaithful, and some unskilful: and many seem not to know what the appropriate work of the Ministry is. Subtract these that have either not the will, or not the knowledge, to do the Lord's work, and who tread down the harvest, instead of reaping and gathering it in: and if still there are many left, yet what are they to work on *a field which is the world*, almost every part of which is compactly covered with the standing harvest? What can a few dying thousands do with a thousand

dying millions! There *must* be more labourers, or the consequence is inevitable; all the previous labour will be lost, all the advantages that have been gained hitherto, will have been gained to no purpose, and the fruits of the harvest will perish. How much has already perished for the mere want of the sickle! And how fast it is hourly going into a state of putrescence! Mankind are dying at the rate of many thousands a day, and multitudes who are spared, are every day going deeper in sin. There *must* be more labourers. How is it in our own country? There is nothing like enough labourers to meet the *desires* of the people of these States; how much less to meet their *wants*, which far, very far, exceed their desires! There are by no means so many as our population is *willing* to employ; to say nothing of the number that ought to be employed. It is calculated that five thousand Christian labourers are needed for our country alone, to supply the existing want; and then five hundred a year to supply the vacancies occasioned by death, and to meet the increase of population, which is computed to be at the rate of one thousand a day. I have no means of calculating accurately how many labourers are annually supplied, nor at what rate their number is increasing. This however is certain, that at the present rate of increase, they can never overtake the wants of the country, and cannot even supply the yearly deficiency. The evil is growing upon us. The melancholy disproportion is increasing; and it will go on increasing, until there is more prayerfulness, and self-denial, and liberality, among the lovers of Christ. These are appal-

ing facts. If our politicians be Christians, it must make them tremble for the liberties of the land, to see this great and growing disproportion ; and they may well fear lest another experiment should be made, whether civil freedom can long sustain itself without the aid of the Gospel.

If the facts that have been adduced, have made that impression upon us, which, in their abstract sense, I think they ought, we shall be disposed to inquire, what Jesus Christ would have his disciples do, in view of this extent of field, and abundance of harvest, and dearth of labourers. He has told us what our duty is. It is not to rush forth self-moved to the field, and to undertake, in all our own unskilfulness, to cut down and gather in the suffering harvest. No, we must carry the matter to Christ first, we must go with it to our closets, and our knees. "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest." It is the province of the Lord to select and send forth the labourers. No man may put in the sickle to reap here, except the Lord call, and appoint him to the work. No man may take the honour to himself, but he that is called of God. The apostle speaks of himself and his fellow-labourers, as *of God* put into the Ministry. Not but that there is something in furtherance of this glorious ingathering, which every Christian may, and should do, without waiting for any more distinct and definite call than he has in the Bible. There is something, there is *much*, which it is both his privilege and his duty to do. He is authorized and obligated to go so far sometimes as to address his fellow-creatures under

certain circumstances, on the subject of religion. "Let him that heareth, say come." The qualifications for repeating is only to have heard the report. One must be careful to hear distinctly and correctly, before he repeats it. Yet it must be confessed, that the message which the passage authorizes him to deliver, is very simple. It is only to say, "Come." But in reference to official and exclusive labourers, which my remarks respect, they must be sent of the Lord. They may not go unsent; and what is more, if they understand the nature of the work, and consider their own insufficiency for it, they *will* not go unsent. They will want the *inclination*, as well as the authority, from Christ. In the primitive age of Christianity, it is certain, that a powerful divine impulse was necessary to induce even pious men to engage in this work. The disciples are commanded to pray the Lord of the harvest that he would *send forth* labourers. The force of the original word is not preserved in the translation. It implies the use of some sort of moral violence. *Thrust forth* expresses it better. There was a disinclination to be overcome. The work of the Ministry was then one of great toil, self-denial, and danger. Even the pious heart revolted from it. The state of things *now* is in some respects different. The ease, the credit, and the emoluments of the ministerial office attract many, and they *thrust themselves* into it. But these persons do not the work of the Ministry. They scarcely know what it is. The *work* of the Ministry, the sowing of the seed, the word of God, and then the anxious and prayerful waiting for the growth,

and the watering with tears, and then, after all, the gathering in of the ripened fruit—this care of immortal interests is, and ever will be, a work of unequalled arduousness and anxiety. And it is said, that no class of men go down to the grave so prematurely as these. The remark is not made in commendation of those who sustain the office of the Ministry; for it is confessed, that they all fall short of this work, and that if they please to hazard their souls, they can make it light and easy. But I speak of it as God has made it, and I say, that if it be fairly viewed and well understood, there is a shrinking of the soul from it, which nothing but a divine impulse can overcome. Such labourers as will work hard, and faithfully gather in the harvest, there wants a supernatural influence to incline: and such, we are directed to pray the Lord of the harvest to send forth.

There is no being so much interested in securing the harvest as the Lord of it. It is the very joy that was set before him, and in view of which he endured the cross. It needs no persuasions and entreaties to induce him to send forth the necessary labourers. And yet he makes it the duty of Christians to pray to him on this behalf, and withholds the labourers while he waits for their prayers. Neither the twelve nor the seventy were sent forth, until after this direction was given, and I suspect, not until after it had been obeyed. This is another interesting arrangement in the economy of grace. Here again God suspends the success of the Gospel on the will of man. He has not only made the reaping of the harvest dependent on the exertions of

men, but also the sending of the labourers on the prayers of men. He makes Ministers one link in the chain of salvation, and he makes Christians another; and if in so doing he gives an importance to us, he does also lay a proportional responsibility upon us. It is an honour, but then it is a most fearful honour, to have the destinies of immortal beings in any measure suspended on our fidelity!

I would ask, if this duty of praying for an increase of labourers is attended to in any wise as it ought to be? Is it not greatly neglected? I have asked myself the question, and it has been negatived. How is it with you? Ask ye at conscience, and hear her report. Do we not forget to make this one of our petitions in our daily prayers? There must be labourers, and they must be sent; and they will not be sent, unless we pray that they may be. We are commanded thus to pray. It is but a few things that we are expressly directed to pray for, and this is one, as being an object of pre-eminent importance. Pray ye, then, for more labourers.

But is this all that is required of us? I imagine not. It is rarely our duty merely to pray for an object. It is most commonly our duty to do something more for it than that. There are very few interests which we cannot promote in other ways, than by our prayers merely; and if we are disposed to promote them by our prayers, we shall be disposed to promote them in every other manner that is possible. There is a multitude of parts in the Christian character, and a beautiful consistency between them. It is not the shooting up and spreading

forth of a solitary virtue, but the simultaneous development and uniform growth of a multitude of virtues and moral excellencies.

It is our duty and our delight to *pray* that labourers may be sent forth; it is manifestly our duty, and ought to be our delight to go ourselves, if sent, and to be willing to be sent. Consistency requires this. You pray God to select and send forth from a company, of which you are yourself one. This implies that you are willing he should select you. But if obviously it be not your duty to engage officially in this work, is there therefore nothing remaining for you to *do*, but just to pray that labourers may be sent forth? Is this all that consistency requires of you? It is, if it be absolutely all that you *can* do. Your obligation is collateral with your ability. But you can do more than this. You are bound then to do more than this. You *can* encourage and assist others to engage in this work. Then it is your duty to do it. If there be those who seem to be qualified in point of piety and natural capacity, it is your duty to help them, if help they need, to become qualified in point of literature and theology. For the Ministry requires furniture of earth, as well as of heaven; the stocking of the head, as well as the storing of the heart. Ministers were once miraculously furnished; and so furnished were they, that there was not one of those apostolical fishermen that could not, if he pleased, entertain as well as instruct the politest audience. We have no such fishermen now! Now, men are furnished for the Ministry in the ordinary, and slow, and expen-

sive manner in which they are furnished for other employments; and if in this they need assistance, and you can render it, you ought to render it.

And now, in concluding these remarks, I may observe that *two* points of great importance have been presented in the progress of them. *First*, the necessity of great exertions being made at this present time—that the whole strength of the Church should be put forth at this particular crisis; that we should all set to at once to gather in and secure the ripened harvest. Oh, that there were such a heart in us! The *other* is, that much of the strength of the Church should be put forth in prayer to the Lord of the harvest, and that she should exert her power more in wrestling with Him. There may be some danger of the Church's placing too much reliance on money, and setting too little value on prayer. The gift of God cannot be purchased with money. It is needed, it is true; but the widow's mite, accompanied with her prayer, may be worth more to the cause, than the rich man's munificence without it. It is not money, it is not physical force, nor intellectual effort, nor secular influence, but prayer that operates upon the lever which moves the world. *Prayer is the power.* This was the secret of Abraham's influence with heaven—this the means of Jacob's prevailing—in this lay the strength of Elijah. What has it not done? What can it not do? It has opened heaven once, and can do it again. It can remove moral mountains. It can save the spiritually sick. The Church is omnipotent by prayer. There must be prayer, and *more* prayer, and prayer of the right

kind, and prayer impregnated with love, and made buoyant by faith, coming from the heart, and carrying the heart along with it, in the name of the great High Priest. And then there will be more labourers, and they will be *labourers* divinely sent and trained; and then there will be voluntarily offered all the money that is wanted, for the silver and gold of the world belong to Him who hears prayer. And I think we should get more for religious objects, if we practically recognized this truth, and solicited God as importunately as we sometimes solicit men. It is at the throne of grace that our hearts are made sensitive to feel, and become large to communicate. It is there in communion with God that we approximate, as near as we can, to the knowledge of the worth of the soul, and learn the comparative worthlessness of every thing but the soul. Oh, if a man will but pray, so as to be heard on high, he may do as he pleases in other things, for his pleasure will be his duty. God forbid that we should sin against him, in not praying the Lord the harvest, that he will send forth labourers into his harvest.

God forbid that any youth should go, unsent by Him. It were better for him that he had never been born! And God forbid, that at such a day as this, any whom He calls should *refuse* to go! He will at last enter heaven if he be God's child; but if that be possible, he will enter it with a blush of shame! How can he meet Martyn, and Buchanan, and Mills, and Urquhart, and Paul, and the Lord of the harvest! How can he bear the sight, at the last day, of souls lost, *because, when the Lord called, he refused!*







